

Chapter 37

"The Will of God"

So think for a moment about what is said in Exodus 31:16-17 (deMSby), and what it is, that these verses actually show, and exhibit in their exposition of their subject matter: Regarding the expanse of their "eternal covenant", its never-ending season and span of validity (Exodus 31:16), and how this "covenant" immeasurably extends, and incorporates everything throughout the universe, what say these two most intriguing verses? What say they through their subject matter?...

¹⁶"And Israel's descendants will preserve the sabbath, to practice the sabbath throughout their generations as an *eternal covenant*. ¹⁷Between me and Israel's children, a sign it is *forever*, that throughout six days, Yahweh made the heavens and the earth. And on the seventh day, he ceased; and it has been restored" (deMSby Exodus 31:16-17).

Consider realistically the meaning and design of this word, "restored", which the culmination is of verse 17. Analytically view what it must assert of the world's "seventh day" and, therefore, correspondingly "the heavens and the earth".

For this word "remembers", and heralds what seems, and appears to be "eternal", yes, "eternal" "restoration" of the world's "seventh day".

¹⁷"Between me and Israel's children, a sign 'it' [that is, their "preservation" and "practice" of the sabbath] is *forever*, that throughout six days, Yahweh made the heavens and the earth. And on the seventh day, he ceased; and it has been restored" (deMSby Exodus 31:17).

Renovation and renewal of the world's "seventh day" are specifically predicted, and absolutely promised by this weighty verse, to occur each day, and resume each day, when this verse's wording is correctly translated.

As Exodus 31:17 (deMSby) divulges, and generally emerges in God's above utterance, *every day* means, that "the seventh day" again

is "restored", and renewed: *Every day* is fulfillment of such "restoration".

"Restored" *every day* is the world's "seventh day". Which notably is worthy of earnest contemplation, and equally is worth much astute deliberation...

A. Is That the Meaning?

For like me, you also will almost certainly have heard it asserted, and stated with genuine and vehement conviction: "The world is going (!) to be destroyed"(!), or will some day cease to be; and its existence will be nullified.

And this belief and its fervent expectation of "destruction of the world" is now much accepted, and commonly admitted: It now is "authorized", and circulates as fact.

Which many think is founded, established, and grounded in Scripture. By many is this notion acknowledged.

"Because: It derives from the Bible itself".

But is that the import of these above verses? Do they anticipate "destruction of the world"? Is that the meaning of God's properly translated Hebrew wording here?

Is there predicted, and prophesied here certain cataclysmic end for "the heavens and the earth"?

¹⁶"And Israel's descendants will preserve the sabbath, to practice the sabbath throughout their generations as an *eternal covenant*. ¹⁷Between me and Israel's children, a sign it is *forever*, that throughout six days, Yahweh made the heavens and the earth. And on the seventh day, he ceased; and it has been restored" (deMSby Exodus 31:16-17).

For whatever the intent of this scripture is, and whatever it assigns, that one might "practice", it certainly can't be "destruction of the world" or an "end of the world", that its primary meaning and implication are, when its accurately translated words are considered, *particularly as recalls earth's "seventh day"*, which verse 17 analyzes above:

Eternal forecast
Here we find
Of how became

That day designed
Therefore, each sequent
Day, in kind
Occurs, that it
Of *that* remind

And something quite apart from "destruction of the world" are the primary meaning and exhibition here. And this becomes manifest in this term, which translated accurately means "restored".

B. Absolutely

For what God "restores" specifies his "will":

“Throughout six days, Yahweh made the heavens and the earth. And on the seventh day, he ceased; and *it has been restored*” (deMSby Exodus 31:17).

Yes: What God "restores" validates his "will".

Such reveals his "will", and declares his "will", as plainly does verse 17 serve to verify: What God "restores", and eternally "restores" absolutely affirms what God's "will" is. And the fact, that "the seventh day", "the day of the 'ceasing'" or "sabbath" is "restored", and "restored" this day testimonial presents to affirm that truth.

Because: God first "sanctified" that day, which began with a "ceasing" or "sabbath" of "work", which, until that day *his own* "work" was.

But that day began he a "ceasing" or "sabbath" of *any* "work" *other than* "your sanctification". Therefore, does the fact, that "the seventh day", "the day of the 'ceasing'" or "sabbath" is "restored", and "restored" once again this day testimonial present to affirm God's "will".

For "your sanctification" defines God's "will" (I Thessalonians 4:3), and endures as an urgency every single day.

"...Remember the day of the sabbath [or 'ceasing'] to make it holy", or "sanctify it" (deMSby Exodus 20:8).

Do this today; and induce this today.

For "throughout your generations", "the seventh day"¹ eternally is to be "restored" as the model and example of "your sanctification", the consummation of "your holyization". And you will exemplify its holy attitude. *Or* you effectively oppose "the will of God" through the "practice" of the typical, prevailing attitude.

Thus, in Exodus 31:16-17, which the quotation are of *God himself*, it neither is "destruction" nor an "end" of the world, that is prophesied, anticipated, or at all germane. For an "end" of "the heavens and the earth" as such is completely inattentive to these two verses. In Exodus 31:16-17 (deMSby), existence of the universe is every bit as certified "forever" to continue, as is the translation of God's above words.

For again says God of the "practice" of "the sabbath": "Between me and the sons of Israel, *it is an eternal sign*", that..."the seventh day"..."has been [again] restored" *this day* (deMSby Exodus 31:17). And quite irrefutably supported is this, and validated by much additional, assorted and similar such scripture...

C. Genesis 17:8

What sort of "destruction of the world", for example, is foreseen by the words of Yahweh in Genesis 17:8, which usefully address this same subject matter?

"I will give to you and to your seed after you the 'land' (or 'earth') of your sojournings, all the 'land' of Canaan as an *eternal possession*..." (deMSby)

Within this scripture and its useful context, what sort of end of "the heavens and the 'earth' (or 'land')" is anticipated, previewed, or in any way acknowledged?...

If the "seed" of Abraham are to retain all "the 'land'" (or literally 'earth') of their "sojournings" "as an eternal possession", doesn't that necessitate the uninterrupted, continued existence of this "land" or "earth"? If they are to possess such "as an eternal possession", doesn't that require continuity of the world, as essentially Abraham would have known it, inhabited, and as well have shared it; and for that matter, as we now inhabit it?

In any feasible, conceivable sense, then, what sort of "end of the world" is foretold here? Is such a thing even plausibly

acknowledged, expected, or admitted? Is this above scripture, which quotes God even cognizant, aware or in any way informed of an "end of the world" or "destruction of the world"?

D. Upon This Recognition

And once having come upon this recognition, what sort of "destruction of the world" is previewed by a verse, like Ecclesiastes 1:4 (deMSby), which provides an apt scriptural view of this topic?

"Generation goes; and generation comes. But *the earth remains forever*".

Of what sympathies to "world-destructionism" does one read in this instructive scripture?

Of such an unbiblical notion, furthermore, what evaluation is to be found in the following few excerpts of the Psalms?

(deMSby Psalms 78:69) "He constructed his sanctuary as the lofty heights: Like the earth, he has founded it forever".

(deMSby Psalms 89:35-38) ³⁵"I will not violate my covenant; and the issue of my mouth I do not alter. ³⁶Once I have sworn in my holiness. I do not deceive David: ³⁷His seed shall abide forever; his throne is as the sun before me. ³⁸Like the moon, it is established forever".

(deMSby Psalms 93:1) "Truly, the world is established: It shall not be moved".

(deMSby Psalms 104:5) "He has set the earth upon its foundations: It will never, ever be moved".

(deMSby Psalms 148:3-6) ³"Praise him sun and moon. Praise him all you bright stars. ⁴Praise him heavens of the skies and vapors, which are upon the skies. ⁵Let them praise the name of Yahweh; for he commanded, and they were created; ⁶and he has set them in place forever and ever. He has cited the ordinance; and it will not simply go away".

In these biblical "commentaries" (within the Bible itself), what "destruction of the world" is acknowledged, prophesied, or in any way anticipated?...

What do you observe here of such "world-destruction"? What do you yourself read, and see amidst these verses?...

As becomes immediately conspicuous and evident, these scriptures are unaware of any, eventual "destruction of the world" of any kind. Such a thing is inconceivable, a matter of utter nonsense, at least in the view of Scripture's best "commentators", those, who composed, and who wrote Scripture's text. And you can hopefully see, how completely incompatible and alien it is to the Bible itself, which conspicuous becomes in the following pronouncement...

"Happy are the meek. For *they will inherit the earth*" (deMSby Matthew 5:5). The which presupposes, that "the earth" will always be here for "the meek" to "inherit". There will always be a world in which meekness is accommodated, welcome, and entitled, at least in the view of this quoted "commentator"...

And needless to say, the man, who uttered these words would know of such things authoritatively and conclusively...

"For God did not send the son into the world, that he might condemn the world. But that *the world might be saved through him*" (deMSby John 3:17).

And if you believe John 3:16, you must believe, and acknowledge what Christ says subsequently in John 3:17.

And such is a fitting review of all, supposed "world-destructionism" or "end of the world" speculation: Unless one exclusively relies upon "tradition", Scripture in general, divested, and stripped of deviant tradition is totally unaware of any, eventual, utter destruction of the world or the universe or anything of the kind. And thus, unexpectedly, the sabbath's "eternal covenant" becomes certification of this very truth and instructive validation of this significant fact...

E. Accordingly

But lest you suspect here inadequate biblical evidence, and allege my display of inconclusive scriptural specimen, you might care to scrutinize the following few passages, which further validate what we have seen, and observed thus far: Genesis 13:15; 48:4; Ex. 31:17;

32:13; Leviticus 23:10-14, 21-22; 25:45-46; Numbers 10:8-9; 15:2-15; 18:11-13, 19-20; Deuteronomy 5:29-31; 12:28-29; 13:17; 15:15-17; 23:7-8; 29:27-28; Isaiah 34:17; 60:21; Jeremiah 7:7; Psalms 37:29; 89:28-30, 37-38; 105:10-11; 119:90; 125:1-2; 148:7; Proverbs 10:30; Ezra 9:12; I Chronicles 16: 17-18, 29; 17:21-22; 28:8; II Chronicles 20:7. And there are many, many more like these, which could be included here, and which would validate, authenticate, and verify accordingly...

But there yet is an additional theme, which we must pursue, and investigate here, that we become better taught of this theme. For it also is eschatological tradition...

F. Among Some Circles

Among some circles, there are those, who hold to a belief, that God will "remove" "his people" from the world at some time in the not too distant future. At perhaps "the close of the age", he is to "withdraw" "the righteous" or "the religious" or "the faithful" from the earth.

To speak of it, and call it by its most conventional name, this tradition is commonly referred to as "the rapture": Which perceives, that "the people of God" are to be gathered from the earth, and in some way transferred elsewhere. They are to be somehow physically translated, and transported to some other existence, and are thus to be "raptured" to some "alternative" sort of being...

But read through the following few scriptures, if you will, and reflect analytically upon this question: What sort of "removal" from the earth do these scriptures predict for "the people of God"? What sort of "rapture" or "departure" of the righteous is foreseen in these verses, and awaited in their texts?

(deMSby Genesis 13:14-15) ¹⁴"And Yahweh said to Abram, after his separating himself from Lot: 'Lift up your eyes; and from the place whereon you stand, look toward the north, the south, the east and the west: ¹⁵For all 'the land' (literally 'the earth'), which you see will I give to you and to your seed *forever...*'" (Which mentioned is in Romans 4:13).

(deMSby Genesis 17:8) "I will give to you and to your seed after you the 'land' (here again, and as follows, this is the same word, translated 'earth', for example, in Exodus 20:11) of your sojournings, all the 'land' of Canaan as an *eternal possession*..."

(deMSby Genesis 48:4) "I will give this 'land' to your seed after you as an *eternal possession*. . ."

(deMSby Exodus 32:13) "Remember Abraham, Isaac and Israel, your servants to whom you swore by yourself, and you said to them: 'I will multiply your seed as the stars of the sky, and all this 'land', of which I have spoken, I will give to your seed, and they will possess it *forever*..."

For the "seed of Abraham" and the world of our earth, what manner of "separation" (to say nothing of "destruction") is previewed here?

For specifically "the seed of Abraham" and anyone else so associated, what sort of departure from the earth is foretold here? Is there any prediction whatsoever of "the seed of Abraham" forfeiting, or relinquishing this, which is described above as their "eternal possession"? And if, furthermore, it is to be an "eternal possession", how on earth can it, then, be "destroyed"?

G. Of All, That Precedes

For better, sir and madam, must you recognize, and perceive this truth, which the culmination is of the foregoing treatise: It is *not the "destruction of the world" or the "rapture" of the "faithful"*, that "the earnest expectation of the creation awaits" (deMSby Romans 8:19), or that the Bible sees, or envisions for the future.

And *neither* "your destruction" and that of the world *nor* your being "raptured away from" the world are what Scripture cites as "the will of God". But recurrence of "the seventh day" is his "will". "Restoration" and "renewal" of earth's "seventh day" constitute, and recall what is God's "will", as revealed Section B, of this chapter's text.

For "the seventh day" his standard will always be, his ideal and exemplar of sanctification. It will endure as his measure of holiness², fulfillment of holiness, achievement and fulfillment of holyization, this, your sanctification.

H. Thus One Achieves

Thus one achieves, and fulfills God's "will" through commitment and a diligent commitment to recall, and "remember the day of the sabbath [or 'ceasing']", the which both speak of earth's "seventh day" "to make it holy", or "sanctify it". For "between me and Israel's descendants, a sign [this] is *forever*, that throughout six days, Yahweh made the heavens and the earth. And on the seventh day, he ceased; and it has been restored" (deMSby Exodus 31:17), and "restored" this day, in the holiness, which God established that day. "For this, your sanctification is the will of God" (deMSby I Thessalonians 4:3).

And because "this" alone, "your sanctification" forever will accomplish "the will of God", your personal "destruction" and that of the world can not realistically be God's "will". Analytically considering what Scripture says on the topic of the world's "elimination" or "destruction", and what it says of "the will of God", "this, your eradication" is not God's "will", and cannot realistically be God's "will", any more than the world's "annihilation" might be. "For this, your sanctification is the will of God" (deMSby I Thessalonians 4:3), which is not achieved through "this, your 'destruction'" or that of the world³.

I. Whereby

And God's "will" is *not* going to fail, or just "pass away". It *will be fulfilled, and fulfilled here on earth* in the coming re-appearance of the Order of the Sabbath, who introduced briefly are, and well-depicted are in Acts 4:24-28 (deMSby).

Thus, "the earnest expectation of the creation awaits the revelation of the sons of God" (deMSby Romans 8:19), who "the children" or "the reproduction" are of God, as depicted in Leviticus 19:2 (deMSby): "You will be 'holy'. Because: I, Yahweh, your God am 'holy'".

For achievement is this of "your holyization" or "your sanctification": Whereby you are "holy", as is God himself, and thus his "children" or "reproduction" are.

And even now
 The clock of time
This "expectation"
 Deigns to chime
Begun is here
 The holy climb
Which presupposed is
 In this rhyme

For you perhaps now can begin to discern, and to recognize *how* the paradigm of self-description in Exodus 31:16-17 corroborates, and demonstrates all, that we have herein examined, and considered as "awaited" (deMSby Romans 8:19) by "the earnest expectation of the creation". Better can you now perceive, and discern what tradition has obliterated for so long, "this, your sanctification", which is God's "will".

J. Become More Informed

But owing to the fact, that "example" and "embodiment" portray the best teachers, learn, sir and madam. Become more informed...

Be taught of the Knighthood of the Order of the Sabbath. For they of exemplary demeanour are "practice": Committed are they to "remember to day of the 'sabbath' [or 'ceasing'] to make it holy", or "sanctify it".

A Knight of this Order
 This mien will display
And whatever he does
 To observers will say
The expense of his Chivalry
 Means he to pay
Absolutely is such
 Of his Knighthood the way

Consequently, his kind
 Are exceedingly rare
No acquaintance have you
 With this Knight to compare
Sabbath Chivalry means he
 With others to share
Which demeanour and raiment

Does he ever wear

He is courteous, generous
Tactful, forthright
Deferential, magnanimous
Good and polite
In his practice of "truthfulness"
Is he a light
Which embodies he always
As steadfastly right

And commitment to such
Is for him absolute
It assigns his behavioural
Quest and pursuit
This alone will his personal
Way constitute
To himself, he his Knighthood
In all will impute

As his Sovereign achieved
On the world's sabbath day
"Attitude, that is holy"⁴
He means to convey
And the "logical service"⁵
To this does he pay
In his personal "spirit"
And practical way

Introduction thus has
Of this Order a Knight
Who example portrays
Of "whatever is right"⁶
Indeed, this will he do
Any way, that he might
And description of him
Is of this to recite

Therefore, be it by chance
By election or need
Anyone, who should happen
This wording to read
Be attentive and careful

Its import to heed
This it is, and must be
To recite a Knight's Creed...

Ego quae placita sunt ei, facio semper...

Which means, in Latin, as poetically asserted, and fashioned is above: "Always I do the things, which pleasing are to him".

Learn, O Novice
This "the Creed"
That others would
Your word and deed
Recall, when they
Its phrasing read
At Knighthood may
You thus succeed

But needless to say. For it is unavoidable: Yet remains much to discover, and learn about *how*, and *how best* to "preserve", and to "practise" "the day of the sabbath", and *how* it is optimally done "this day", and *how* this "practice" and its "preservation" define the "eternal sign" (deMSby Exodus 31:17), which is achieved through "practice" of "the sabbath", "this, your sanctification"⁷, which "is the will of God" (deMSby I Thessalonians 4:3).

¹Of "'seventh day' this" or "'seventh day' that" do I know nothing, and do not have any such affiliation. Rather, my concern is with the Order of the Sabbath, which well introduced, and epitomized is in Acts 4:24 through 28.

Therefore, please do not assume to associate either me or the Order of the Sabbath with anyone else, representing themselves as "'seventh day' this" or "'seventh day' that". Rather read, and learn of the Order of the Sabbath, and why it exclusively God's "cult" is, as the book, *This, Your Sanctification, First Remembrance, an Orientation* (soon to be published by de MontSabbathby at deMontSabbathby.org) will explain, and will biblically affirm, and corroborate.

²But here, your understanding of "holiness" and all such cognate terms is so misdirected because of tradition as to recommend emphatically your consultation and your consideration of the book, *This, Your Sanctification, First Remembrance, an Orientation* (soon to be published by de MontSabbathby at deMontSabbathby.org). For there will you find what the meaning of holiness is in the Bible, and can only be.

³You can now see, how an accurate knowledge of "your sanctification", which is God's "will" must utterly dismiss, and must ridicule the "ludicrously inappropriate" view and idea, that "destroyed" is "the world" to become someday,

and those for whom it is now being sanctified removed are to be, and away from it "raptured".

For understand this very clearly, sir and madam. And do not forget who asserted these words: "The sabbath occurred for the sake of the human" (deMSby Mark 2:27), not "removal", not "dismissal" or "rapture" "of the human" and certainly not for "destruction" "of the human" or "destruction of the world".

⁴(deMSby) John 14:28

⁵(deMSby) Romans 12:1

⁶(deMSby) Luke 12:57

⁷Permit me one final time to urge you to learn the actual meaning of "holy": Consult the book, *This, Your Sanctification, First Remembrance, an Orientation* (soon to be published by de MontSabbathby at deMontSabbathby.org).

The End